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*A SERMON delivered at the New Brick Meeting House, in Hartford, on the evening of May 15, 1810; at the request of the Trustees of the Missionary Society of Connecticut:—By Ebenezer Porter, A. M. Pastor of a Church in Washington.*

MATTHEW vi. 10.

Thy kingdom come.

IT will be perceived that this is a part of that excellent form of prayer, which Christ taught his disciples. As to matter and method, it is a perfect summary of the chief things which we have to ask of God. Perhaps the powers of language do not admit that another set of words should be chosen, so comprehensive, so evangelical, and so exactly suited to express the feelings of a pious soul, at the throne of grace.

From early childhood, our lips have been accustomed to repeat the petition, "Thy kingdom come." The business of this evening, my brethren, requires that we understand the meaning of this petition, and that we feel correspondent affections of heart.

The kingdom, for the advancement of which we are especially to pray, is a kingdom of holiness. It is to

be set up in the *hearts* of God's chosen people. Of this kingdom God's anointed Son, is sole Lord and Lawgiver. This exalted office belongs to him by the eternal gift and appointment of the Father, in virtue of which he is set as "King upon the holy hill of Zion." It belongs to him by purchase, as the price of his own blood. It belongs to him by conquest. By the sword of his spirit, he sets up his throne in the hearts of the redeemed, and makes them willing in the day of his power. The great end of revelation is to set before us God manifest in the flesh, King of righteousness and King of peace : to teach us the design of his incarnation, the glories of his person, the victories of his grace, and the tremendous ruin that awaits his enemies. Clothed in all the attributes of divinity, we see him assume the form of a servant, to ransom dying sinners. We see him exalted from the cross to the throne. Out of Zion he sent forth the rod of his strength. On the same spot where his sufferings were finished his triumphs began. There his spiritual kingdom commenced, in its visible glory. There the first converts to his gospel were made ; and thence his apostles went forth, to publish its glad tidings through the world. Such is the King of Zion, who is to reign till all his enemies become his footstool : such is his kingdom, which is to rise and prosper, till the standard of the cross shall be planted in every nation, and every knee shall bow to the name of Jesus.

Let us now consider,

I. What is implied in the prayer, "Thy kingdom come." And,

II. What are our encouragements thus to pray.

In this short petition, we include every thing which concerns the preservation and spread of true religion among mankind ; every thing which relates to the peace, purity, and prosperity of the church ; the piety of its members, the fidelity of its ministers, the success of its ordinances.

1. We pray for the continuance of the blessed gospel, where it has been enjoyed. True religion finds a natural enemy in every human heart. Nothing but

the interposition of almighty power prevents its exile from the earth. Whole countries, where the sun of righteousness once shone, have sunk again into the "shadow of death." Infidels and heathen occupy the ground where the apostles of the Lamb preached the everlasting gospel; churches which were planted by their hands, and watered with their tears and blood, and which once were the glory of the east, are now blotted out from under heaven.

In our own land, similar declensions have been witnessed. Some of the churches, which were gathered by the fathers of New-England, on principles of genuine Christianity, have lost their primitive lustre.

Others, which still seem to stand on the foundation of the apostles and prophets, and still recognize Jesus Christ, in his divine character, as their chief corner stone, by the absence of divine influence, and the agency of "evil men and seducers," have fallen into fatal divisions; and have been rent with "divers and strange doctrines."

Others, which are reputed sound in the faith, cast off the restraints of regular discipline, and indulge corruptions in morals, which are a scandal to the Christian name. In the midst of all our light and privileges, it is not to be dissembled that many of our churches, embrace in their communion, members who are grossly heretical in sentiment, and in practice "abominable, disobedient, and unto every good work reprobate."

How is the success of the gospel marred by its treacherous, timid, slothful professors! Point me to a church, formed on the principles, and pervaded by the spirit of real Christianity; and I will point you to a church which is "beautiful as Tirzah, comely as Jerusalem, and terrible as an army with banners." Satan's kingdom trembles before such a church. Impiety is overawed by the radiance of its holy example. If we wish the prosperity of religion, we shall pray that the churches may be established in the faith and discipline of the gospel; that their members may feel a sacred regard to the honor of the Redeemer, and their

own covenant vows : and that God may be glorified in the purity, unity, and increase of Zion.

2. The coming of Messiah's kingdom, for which we are to pray, implies the universal spread of true religion among mankind. Limited, as our attention is to a few objects around us, we forget the great family of human beings, to which we stand related. While we are blessed with the best means of intellectual and moral improvement, while we have Christian sabbaths, and Christian ordinances, multitudes of our race have no such blessings. Even in Europe, where the light of science and Christianity has been enjoyed, more extensively than in any other portion of the globe, many still grope in Pagan idolatry, or Papal superstition. In some of its considerable districts, it is affirmed that among the mass of the inhabitants, there is not one Bible to five hundred families. The common people are too poor to purchase, this *precious book* ; and if purchased are too ignorant to read it.

What then shall I say of the immense multitudes of Asia, immersed in the gloom of absolute heathenism, or blinded by the no less fatal delusions of the Arabian Impostor ? What shall I say of the millions that overspread the vast interior of Africa, and the wide extended wilderness of North and South America, to whom the comforts and hopes of the gospel are altogether unknown ? I will say they are *men*, sprung from the same stock, polluted with the same depravity, and destined to the same eternity with us. Their souls are immortal, like ours ; and like ours, must be ransomed by an interest in the one all-sufficient atonement, or perish without hope. The trump of God will awake them from the dust of the earth, to share in all the realities of an interminable hereafter ; to mingle in the groans of the damned, or in the shouts of victory that shall encircle the throne of the Lamb. He that has the heart of a Christian, must desire that the blessings of the gospel may be coextensive with the ruins of the fall. His benevolent wishes are not limited to the ingathering of the Gentiles. In faith and hope, he desires the restoration of the Jews, who were so signally



rejected for their unbelief ; and who, in cheerful allegiance to Messiah, shall hereafter be incorporated into the body of his church. Then shall there be one united, happy fold, under one divine shepherd. This illustrious triumph of true religion is the object of the prayer, " Thy kingdom come."

3. As Christ's kingdom is a kingdom of *means*, every prayer for its prosperity, is a prayer for the increase and success of good ministers. The day of miracles is past. Though the head of the church is not dependent on human instruments, he is pleased to use them as the stated medium of his operation. To earthen vessels the treasure of his truth is committed, that the excellency of the power might appear to be of God, and not of them. If the gospel be preached at all, it must be preached by *men* ; but *what* men ? Men who are strangers to its doctrines and its spirit ? Men who engage in the sacred office as a mere *occupation* ; while they cloak the vilest insincerity under a fair profession ? Can *they* faithfully teach a religion which they love not, and which they understand not ? Can *they* patiently perform its services, or bear its cross ? No reprobation is too severe for those who thus prostitute the noblest of all employments. That they will do good, no one can expect ; it is too much for charity to hope that they will not do immense evil. Open hostility is more honorable than treacherous friendship. The interests of truth can be promoted only by the aid of men whose hearts are devoted to God, and warmed by the influence of undissembled piety. The exigencies of the church, at this day, call for the services of men in the holy ministry, who are possessed of respectable natural talents, improved by study, and associated with fortitude and habitual prudence. In no other employment, is there so much occasion for stability of judgment, and vigor of intellect. Here the most firm, active, and cultivated powers may find ample room for exercise. But if these are important to the respectability and usefulness of public teachers, much more is soundness of faith.

I know it as an opinion of some, that ministers should

have no established sentiments, or at least should *preach* none, as essential to salvation. But shall he who is commissioned as legate of the eternal king, mutilate his message from complaisance to the pride and prejudices of the world? Shall he confound all distinction betwixt the doctrines of Jesus and Plato; and hope to convert men to holiness by accommodating the gospel to their sinful hearts? No:—Christianity is not any thing, or nothing, as it happens. It is not a reverie, nor a whim of fancy. It is a system of eternal truth, built on principles immutable as the throne of God:—principles, that will stand amidst the confusion of dissolving worlds:—principles, that rebel sinners must embrace, or they must perish. Experiment has proved the fact, that when preachers concede the fundamental truths of this religion to appease the carnal heart, still objections multiply upon them. When they reduce this religion to an accordance with the spirit and maxims of the world, they and their preaching are disowned of Christ.—The naked doctrines of the cross are the “power of God unto salvation, to every one that believeth.” He who, like Paul, devotes his life to the preaching of these doctrines, deserves to be ranked among the best and happiest of mortals. In the sublime satisfaction of serving the cause of truth and the souls of men, he forgets the din of this nether world. Its applause and its censures die on his ear. He deems the pulpit a more honorable place, than a throne of state. Let him but be accounted faithful in feeding Christ’s sheep and lambs, under all the penury and trials of the office, he envies not the splendor of wealth and titles. How do the little pageants of this *little* world fade away before such worth of character! The fame that is purchased among battles and blood, how will it bear a comparison with the immortal honors in reserve for a Cary or a Van-Der-Kemp! What a childish thing is the mausoleum of a Cæsar, contrasted with the tears and benedictions shed on the humble grave of David Brainard!

Such are the men whose labors may be expected to aid the progress of true religion. But such laborers are

few. Pressing cries are heard from the infant churches of the wilderness, and from many of the older settlements, for Christian pastors. Where shall they be found? Are the young men of our country emulous to share in the labors and sufferings of the ministry? With few exceptions, they are devoted to pursuits of earthly emolument or ambition. Look to our colleges, and you shall see that the ablest teachers, and the best systems of scholastic and moral instruction, cannot produce piety of heart. Look to Christian families, and you shall see that grace is not hereditary: it is not transmitted by any law of nature or Providence. Who then shall raise up ministers? It is the work of the Holy Ghost. "Pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." Let the whole church awake, and present before the throne of God this united and solemn offering of prayer. Then may we hope to see the dawn of that happy day, when the gospel shall be preached over all the earth.

4. The outpouring of divine influence is an object of special desire to the pious heart, as being essential to the prosperity of the Redeemer's kingdom. The most powerful and well directed means have no independent efficiency to sanctify the hearts of men. Can the most faithful preacher convert his hearers? For such a task he knows himself to be weakness, worthlessness, less than nothing. Without divine influence, he cannot even gain their serious hearing, though he speaks to them of their own eternal interests. See with what affection he weeps for their security, in secret places! With what solicitude he warns them in the name of God! Still they slumber on, deaf to the calls, and blind to the glory of the gospel; and he that tells them of their danger, is "as one that beateth the air." Well may he sit down despondent, and close his lips in silence, if he must count upon human wisdom or strength to give efficacy to the truth of God. The profound talents, learning, piety, and eloquence of St. Paul, could not convert one soul. "So then, neither is he that planteth any thing, neither he that watereth,



but God that giveth the increase." To his sovereign grace ministers must look for success, and the church for enlargement. Before the matchless power of that grace, every obstacle gives way. Votaries of wealth and wickedness leave all to follow Christ. Anxious enquirers for the way of salvation crowd his temple gates. Hoary infidels become trembling suppliants at their Saviour's feet ; and the tongues of veteran blasphemers learn the songs of Zion.

Where the best human efforts have proved ineffectual, if God is but pleased to pour out his spirit, what wonders are accomplished ! Lo, the wilderness is transformed into a fruitful field : the barren desert becomes verdant in the beauty of holiness !

All who wish to see religion prosper, will unite in the prayer that divine influences may " come down like rain upon the mown grass : as showers that water the earth."

Such are the objects implied in the prayer of Christians for the coming of Messiah's kingdom.

It remains to be considered,

## II. What are the encouragements to such prayer.

These are to be drawn from the past, the present, and the future. It might suffice to say that what God *has* done, is ample security for the ultimate and complete success of his cause. The church has lived through many a tempest. Like the bush in Horeb, she has been often seen burning, but not consumed. The blood of her sons has flowed ; but she has stood firm, amidst the menaces and strokes of persecution ; and with renovated strength, has come up from the wilderness, leaning upon her beloved. Having omnipotence for her rereward, she has stood firm, while the world has been overturned, and the earth rent in pieces, and while powerful monarchies have threatened to crush her in their fall. Infidels have assailed her vital interests, with a confidence no less presumptuous than impious. She has planted her ensigns of victory on each spot where her martyrs have bled. She has seen the arm of many a Jeroboam withered, and many a Herod smitten with the curse of heaven for disregarding the admoni-



tion: "Touch not mine anointed, and do my prophets no harm," Nay, from the lips of many a dying infidel she has seen extorted a trembling homage to the truth of the gospel.

If the past furnishes no ground of despondence to Christians, fresh encouragements to prayer, are to be drawn from the present aspects of Providence. We live in a period of wonderful events. We have seen the missionary flame, which commenced in Europe, kindle across continents and oceans, till the same holy fervor, in a good degree, warms the hearts of God's people on every side of the globe. We have seen the Christian world awake from a slumber of two thousand years, to a system of efforts, for the revival and spread of religion. The rapid multiplication of missionary societies, praying societies, bible societies, associations for the distribution of religious magazines and tracts, and the institution of charitable female societies, to aid pious and indigent youths, whose hearts are devoted to the ministry, constitute an epoch in Christendom which will be memorable for ever. The angel, seen in vision by St. John, has commenced his flight "in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth." The nineteenth century has commenced with splendid prospects of success in spreading Christian knowledge. No obstacles are insuperable to that ardent zeal which has animated the prayers and labors of God's people within the last fifteen years. Men have volunteered with the spirit of apostles to spend and be spent among the heathen. Already the benighted Asiatics are learning to read the bible: The poor Africans are beginning to speak the name of Jesus, and to trust in him as "the way, the truth, and the life:"—And the Christian of Connecticut may anticipate the transport of that day when he shall meet the converted Tartar or Hindoo in heaven, and call him brother.

In our own country, it cannot be doubted that thousands have become heirs of eternal glory, as the fruits of missionary exertions. These may be instruments of salvation to thousands more. Still the prospect

brightens and expands before us. From the north, the south and the west, tidings of joy reach our ears ; triumphs of grace are multiplied in the conversion of sinners ; Zion's king lives, and walks in the midst of his golden candlesticks. Can our hearts fail to be warmed with these reflections, or our tongues to exclaim, " It is the Lord's doing, and marvellous in our eyes ?" The promises of future prosperity to the church afford no less encouragement to the faith and prayers of Christians. With the bible open before us, we hesitate not to say, that the long days of darkness which have passed over Zion, will be succeeded by the universal prevalence of light and holiness. The truth and omnipotence of God are pledged to secure this result. We know of whom it was said, " In his days shall the righteous flourish, and abundance of peace, so long as the moon endureth. He shall have dominion also from sea to sea, and from the river to the ends of the earth ; yea, all kings shall fall down before him ; all nations shall serve him." We know what kingdom that is, which the God of heaven has promised to set up, which shall never be destroyed. We know who hath given the assurance : " On this rock will I build my church, and the gates of hell shall not prevail against it." This language requires no comment. At once it fortifies the Christian's heart, and clothes him with impenetrable armor, for every conflict. Through the medium of prophetic revelation, he looks down the lapse of centuries to come, and sees every idol and altar of the heathen world, fall before the majesty of divine truth ; Jews and infidels pay their homage to the name of Jesus ; kings " bow their sceptres to his cross, and cast their crowns at his feet." O happy period, when the universal spread of the gospel shall usher in the illustrious reign of Christ ; and knowledge, holiness, truth, and peace shall pervade the earth !

Amidst these prospects, what can appal the believer's heart ? Though hosts of enemies, many and mighty, encompass the beloved city, he can say with firm and fearless confidence, " They that be with us

are more than they that be with *them*." Though the world around him is shaken with dire confusion ; tho' storms of sharp distress sweep over the earth ; no tempests shake his repose. While earthly thrones totter, he knows that Messiah's triumphant throne standeth fast for ever. With an eye of faith fixed on the king of Zion, he rises among surrounding desolations and exclaims, " The Lord of hosts is with us ; the God of Jacob is our refuge. Therefore will we not fear, though the earth be removed, though the mountains be carried into the midst of the sea, though the waters thereof roar and be troubled ; though the mountains shake with the swelling thereof."

My Christian brethren, with objects so momentous, and encouragements so animating before us, must not each of our hearts, responsive to the language of ancient piety, say, " If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth ; if I prefer not Jerusalem above my chief joy."

Every man and every woman that can pray, may be instrumental of much good. The spirit of missions that pervades Christendom, perhaps, commenced in the closet of some humble saint, like Simeon and Anna of old, praying to God alway and waiting for the consolation of Israel. If the effectual, fervent prayer of *one* righteous man availeth much ; what might not be expected from the prayers of the *whole church* united ? He that prays not for the prosperity of religion, is a stranger to its spirit and its comforts. He deserves not even the name of a Christian. But what avail our prayers, if not attended by 'correspondent efforts ? What avails the mere offering of the lips, if the hands are folded, and the heart slumbers in death-like indifference ? Such prayers are but the keen rebuke of our own lukewarmness. That religion which consists in cold professions is a dream. Our Master accepts not of empty vows. He claims our souls. He claims our services. He summons us to the field, and requires the vigorous employment of all our faculties.



He calls us to prove our love by sacrifices, our loyalty by obedience. Much remains to be done for a world lying in wickedness. Eighteen centuries have passed away since Emmanuel bled on the hill of Calvary ; and yet more than half our perishing race have never heard of his name. According to respectable estimate, more than three hundred millions of Pagans inhabit our own continent\*. To send the means of salvation to, at least, some of these is an object worthy of great efforts. Christians ! we ask you to commiserate the deplorable state of these your fellow creatures. We ask you to remember too your fellow citizens, neighbors, kindred,—removed to the wilderness, cut off from religious privileges, and in danger of sinking into aggravated heathenism.

Men of wealth ! we solicit your aid to furnish bibles and Christian teachers to those who are perishing through lack of knowledge. Will you lend to the Lord a portion of your earthly substance, for so divine a purpose ?

Fathers and mothers in Israel ! we ask your help. Will you give up your sons to the glorious work of the Christian ministry ? We know that this work has peculiar trials. It holds out no prospects of temporal fame or emolument. But to those who love the Lord Jesus and the souls of men, it holds out the promise of an immortal crown. " The harvest truly is plenteous, but the laborers are few." Two thousand ministers, probably, are this moment needed to supply the vacant churches in the old and new settlements of our country. When shall they find pastors to feed them with the bread of life, and lead them to heaven ! Would to God that there were more praying Elkanahs and Hannahs ; that there might be more young Samuels devoted to this noblest and best of all employments. Oh, when will the friends of the Redeemer feel this subject

\* In the hurry of preparing this sermon, the above statement was taken from Dr. Carey's list of the heathen, published in the year 1792. On examination, the writer is satisfied that it is considerably overrated. The exact number, however, cannot be ascertained, nor is it at all essential to the nature of the duty in question.



as they ought ! When will their hearts unite as the heart of one man ; and their prayers of faith meet at the throne of grace for an increase of good ministers ! Then will the Lord hearken and save his heritage from desolation. Then will more showers of grace descend upon our colleges ; and more *schools of the prophets* arise, to furnish messengers of salvation, to perishing sinners. Then shall they that hunger for the bread of life be fed, and the infant churches sing, “ How beautiful upon the mountains are the feet of him that bringeth good tidings ! ”

I say again, the kingdom of Christ is a kingdom of *means*. Let his followers awake to a vigorous use of these means, and the world will see such churches, and such pastors, as will exhibit the majesty of true religion. They will see the militant host of Emmanuel become invincible. They will see the church “ raise her fainting head at the voice of her divine Leader,— rally her broken ranks around his cross, and march to a warfare worthy of her Lord.” Then shall the prayers and tears of Zion be succeeded by songs of joy, and heaven and earth unite to hail the day when the kingdoms of this world are become the kingdom of our Lord and his Christ.

“ Ye that make mention of the Lord, keep not silence ; and give him no rest, till he establish, and till he make Jerusalem a praise in the earth.” AMEN.

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*Extracts from the Minutes of the General Association of Connecticut, at their Session in Ellington, June, 1810.*

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*At a meeting of the General Association of Connecticut, holden at Ellington, the third Tuesday of June, A. D. 1810 : Present,*

Rev. Messrs.	From
Aaron Church, William F. Miller,	} Hartford North Association
Joab Brace, Prince Hawes,	
	} Hartford South

Samuel Merwin, Abner Smith,	} New Haven West
John Elliott, Erastus Ripley,	} New Haven East
Walter King, Salmon Cone,	} New London
Heman Humphrey, William Fisher,	} Fairfield West
Elijah Waterman, Israel Ward,	} Fairfield East
Zebulon Ely, Moses C. Welch,	} Windham Original
Andrew Lee, D. D. Elisha Atkins,	} Windham East
Samuel J. Mills, Amasa Jerome,	} Litchfield North
Joshua Williams, Maltby Gelston,	} Litchfield South
Joseph Vaill, Frederic W. Hotchkiss,	} Middlesex
Diodate Brockway, Amos Bassett,	} Tolland
Calvin Chapin,	} Register of the General Association of Connecticut.
Joshua Leonard, James Inglis,	} Commissioners from the General Assembly of the Presbyterian Church in the United States.
Samuel Spring, D. D.	} Delegate from the General Association of Massachusetts proper.

The Rev. Samuel Merwin was chosen Scribe ; the Rev. Moses C. Welch, Moderator ; and the Rev. Heman Humphrey, assistant Scribe.

The certificates of delegation were read, and the Association opened with prayer by the Moderator.

Messrs. Chapin, King, Ely, Inglis, and Spring were appointed a Committee of overtures ; who made a report, which was accepted.

The Rev. Messrs. William F. Rowland and John H. Church made application in behalf of the General Association of New-Hampshire, for a connection with this body.

The Rev. Messrs. Chapin, Waterman, Miller, and Spring

were appointed a Committee to take into consideration the proposal from the General Association of New-Hampshire, and make report.

*Voted.* To adopt the proposed alteration in the Constitution of the Missionary Society of Connecticut ; which alteration is in the words following, viz. " That in the 11th and 12th Articles in " the Constitution the word August be substituted in place of the " word September."

The Associational sermon was preached by the Rev. Walter King, from 1 Corinth. xiv. 18.

The Rev. John Griswold presented his credentials, and took his seat as Delegate from the General Convention of Vermont.

Assigned to morrow at 2 o'clock P. M. to receive religious intelligence from the members ; and appointed Messrs. Elliott, Leonard, and Ward, to take minutes, and prepare a report on the subject.

The account of the Treasurer of the General Association, as audited by the Auditor, was read and approved.

The Eastern Association of New-Haven county presented a remonstrance against the vote of the General Association constituting the Register a member of this body *ex officio*.

The Trustees of the Missionary Society of Connecticut presented a Report of their proceedings the last year, which was read and accepted. The Report is as follows :

*REPORT of the Trustees of the Missionary Society of Connecticut to said Society to be convened at Ellington on the third Tuesday in June, 1810.*

REV. FATHERS AND BRETHREN,

YOUR Trustees have the happiness to lay before you a Report, exhibiting great encouragements to continue, and, as far as practicable, to increase your charitable attention to our destitute *friends* and *neighbors* in the new settlements.

In this Report, only a general view of the condition and prospect of your missions can be given. For an account in detail, of the number and names of your missionaries, together with the particular fields of labor allotted them, of the books distributed, of the expenditures of the Society, and of the state of the Funds, we must refer to the printed Narrative for the year 1809, copies of which are transmitted for distribution among the brethren of the Society.

The attention of your Trustees has been directed to fields of missionary labor according to the necessities of the people, the prospect of usefulness, and the ability of the Society.

Wherever it appeared from correct information that missionaries were needed, the most probable mode of benefitting them has been sought. And none, whose circumstances called for help,

have been left without attention, if it were in our power to afford them assistance.

You will rejoice with us to learn from the communications of your missionaries, and of others, that we may indulge the pleasing thought, that through the guidance and blessing of God, the charity of the friends of Zion in this State has been husbanded to good effect. The people ready to perish for lack of vision, have been furnished with the good word of God, and multitudes have hopefully been delivered from the power of darkness, and translated into the kingdom of God's dear Son. Churches have been organized in various places, which, under God, have been nourished by this Society. Error has been restrained, and truth disseminated. "The Missionary Board," says one of your laborers, "have great reason to rejoice in the smiles of a gracious God on their endeavors to spread the gospel. Many in this wilderness, are rejoicing in the mercy and grace of God, through their instrumentality."

From the commencement of your attention to these destitute regions, the Lord has signally approved your labors of love.—They have been crowned with great success. But his favorable notice of those places, which are visited by your missionaries, has, during the year that is past, exceeded that of any other preceding. Such is the general attention of the people to the word, that in all places, with scarce an exception, your missionaries are welcomed with joy, assemblies are speedily collected on very short notices, the word is heard with eager attention, and the people invoke blessings on the benefactors who send them the richest gift of God. In many places in the wilderness, especially in New-Connecticut, the goings of the Lord, the Spirit, are glorious. A special, solemn attention to the divine things is awakened. Refreshings from the presence of the Lord have been experienced. And multitudes are hungering for the bread of life, and thirsting for the waters of life. In these places it has been the joy of your missionaries to labor more abundantly, while it is your consolation to have sent them there.

The success which has so signally attended missionary labors, the growing desire of the people to hear the word of life, the gratitude they express for the gospel, the continual immigrations made into the wilderness forming new settlements, and above all, the opening prospect of establishing a rich revenue of glory to God, have appeared to your Trustees to be loud calls for greater exertions. In these reviving appearances we have heard the call from the wilderness, "Come over and help us." In these we have seen the indications of Providence, and obeyed the call according to the utmost of our ability. During the past year, missionary labor has increased beyond that of any former year. More has been expended of the capital of our Funds, than in any former year. As opportunity to do good was presented, it was a pleasure to improve it.

In the faithful improvement of those seasons which the Lord



furnishes we feel a confidence in him that future means of carrying into effect your charity, shall never be wanting. The silver and the gold are the Lord's, in his hands are even the treasures under the powers of darkness. The hearts of the rich to furnish supplies when they are needed, and the hearts of the strong to labor in his service, are all in the hands of the Lord. The earth is the Lord's and the fulness thereof. All things are at his disposal. To accomplish the purposes of *his* grace, means can never be wanting. With peculiar pleasure do we recognize these familiar truths, the foundation of our hope, in the beginning and progress of our Society, and in the present prospects we enjoy. Hitherto the Lord hath helped. By his care we have been nurtured from small beginnings, and have acquired our strength. We have seen how the hearts of the liberal devising liberal things have been opened and enlarged, and gratefully acknowledge the goodness and grace of God therein. The same liberal spirit is still cherished. By donations of the pious at home, and by contributions abroad in the new settlements, much is done at present. In these we are taught, that in due season the hearts of the people will be found open to contribute, and are only waiting for your application to them. With what cheerfulness, with what enlargedness will they contribute, when these fruits of their charity, which daily appear in the wilderness, are considered! The hearts of thousands rejoice in unison with you, when they hear that the wilderness is indeed putting forth to blossom as the rose, and the desert is preparing to become as the garden of God. They have remembered them in prayer and in deeds of charity, and they continue to remember them.

Whilst we dwell with pleasure on these encouraging prospects, attending your benevolent exertions, our joy is increased when we look around, and behold the zeal which animates the hearts of the people of God in every quarter. For years past have the affections of the pious been enlarging toward the destitute, and still are they devising liberally for their relief. Missionary Societies, both in Europe and America, are prosecuting their objects with growing diligence, while the spreading glory of the gospel rejoices the hearts of multitudes who were in darkness, in the region and shadow of death. Nor is the charity of the pious unmindful of the wants of those which are around them. Religious Tract Societies, and Domestic and Foreign Bible Societies, are formed, and forming, in various parts of Christendom, to supply those at home, who are too careless, or too poor to purchase these books for themselves, and to supply those abroad who have not such means of instruction. The hearts of many are thus made to rejoice in the possession of the word of salvation, while the charitable are abundantly rewarded in witnessing their joy. Societies which provide for the education of indigent pious youths, who are desirous to devote themselves to the gospel ministry, are also forming in various parts, and meet with great encouragement.

In view of these things, we congratulate our brethren, and re-

joice with them in the evidence they afford that the kingdom we have received, is an everlasting kingdom which cannot be moved. It is our happiness to be employed in promoting the interests of such a kingdom. Our labor cannot be in vain in the Lord. We behold with joy this time of great favor to Zion, we see her arise and shine in the light which hath come, and in the glory of the Lord which hath risen upon her, and unite with the Society in praise to God who hath heard our prayer. Surely Zion enlargeth the place of her tent, she stretcheth forth the curtain of her habitations, she is breaking forth on the right hand and on the left, and is preparing to inherit the fulness of the Gentiles. The blessed season is fast approaching, when the mountain of the Lord's house shall be established on the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it.

May our united prayers and exertions for the prosperity of Zion continue and increase in fervor and diligence. May we all be endued with wisdom and grace effectually to advance the Redeemer's kingdom. May the shaking of the nations speedily usher in the joyful day, when the kingdom of the Saviour shall be established universally, and all on earth partake of its righteousness, and peace, and joy in the Holy Ghost. May *his* gracious presence, who is King in Zion, be with the Society in their present session; his Spirit guide them in all their deliberations; and may his blessing enrich their hearts, and crown their labors with abundant success.

In the name of the Trustees,

ABEL FLINT, *Secretary.*

Hartford, May 9, 1810.

The Committee to whom was referred the proposal from the General Association of New-Hampshire, submitted the following Report, which was accepted.

Whereas the General Association of New-Hampshire has, by its delegates the Rev. Messrs. John H. Church and William F. Rowland, proposed a regular and permanent connection with the General Association of Connecticut: And whereas affectionate and zealous co-operations among the ministers of Christ appear conducive to the extension and prosperity of his gracious kingdom:

*Voted*, That the proposed connection meets the cordial approbation of this General Association.

*Voted*, also, in order to render the said connection complete, that the following rules shall form the basis of a connection between them and us.

1. The General Association of Connecticut, and the General Association of New-Hampshire, shall annually appoint each two delegates to the other.

2. The Delegates shall be admitted, in each Association, to

the same rights of sitting, debating, and voting, with the other members respectively.

3. It shall be understood, that the articles of agreement, between the two Associations, may, at any time, be varied by mutual consent.

*Voted*, That the Delegates from the General Association of New-Hampshire be invited to sit as members of this body, during the remainder of the session.

In the evening a sermon was preached by the Rev. Joshua Leonard, of the state of New-York, from Acts xxiv. 25.

WEDNESDAY, JUNE 20.

Enquiry was made with respect to the compliance of the district Associations with a former vote of this body, That in their own way they be requested to raise a sum equal to a tax of fifty Cents on each member.

The Delegates from this body to the General Assembly of the Presbyterian Church, submitted their report which was read and accepted.

The General Association being informed that Messrs. Lockwood and Backus propose printing a new edition of the Confession of Faith, agreed upon at Saybrook, A. D. 1708, together with the Heads of Agreement, and the Articles for the Administration of Church Discipline, as adopted by the Churches, and approved and established by the General Assembly at New-Haven, on the 14th of October, 1708, *Voted*, That the Rev. Messrs. Elijah Waterman, Heman Humphrey, and Stephen W. Stebbins, be a Committee to superintend the proposed publication, and see to the correctness of the same, according to the first edition.

Attended to the enquiry of Windham Original Association, which was laid over at the last General Association, to be considered at the present session.

A letter from Windham Eastern Association was presented and read.

The following persons were appointed to certify the regular standing of preachers travelling from this into other parts of the United States, viz. Rev. Messrs. Nathan Perkins, D. D. William Robinson, Benjamin Trumbull, D. D. Matthew Noyes. Joseph Strong, D. D. Isaac Lewis, D. D. David Ely, D. D. Moses C. Welch, Samuel J. Mills, Ebenezer Porter, Joseph Vaill, Nathan Williams, D. D. and Josiah Whitney, D. D.

The following persons were appointed receivers of money in their several Associations, for the treasury of the General Association, viz. Rev. Messrs. Henry A. Rowland, William Robinson, Samuel Merwin, Erastus Ripley, Samuel Nott, Roswell R. Swan, Jehu Clark, Zebulon Ely, Charles Prentiss, Azel Backus, Aaron Hovey, Ephraim T. Woodruff, Elisha Atkins.

List of unsettled ministers in the State, and of licentiates from the several Associations, viz. *Of unsettled Ministers*, Rev. Messrs. David Avery, Mansfield; Simon Backus, Bridgeport; Jonathan



Bartlett, Reading ; Gershom Bulkley, Middletown ; Samuel Camp, Ridgefield ; Aaron Cleveland, Hartford ; James Dana, D. D. New-Haven ; Ezra S. Ely, Colchester ; Asahel Hooker, Goshen ; Calvin Ingals, Stafford ; Gurdon Johnson, Killingley ; William Lockwood, Glastenbury ; Samuel Munson, Huntington ; John Noyes, Norfield ; Samuel Stebbins, Simsbury ; John Taylor, Enfield ; Daniel Waldo, Suffield ; Simon Waterman, Plymouth ; Elijah G. Welles, Windham.—*Of licensed Candidates*, Messrs. John Bartlett, New-Haven ; William Belden, Weston ; Jonathan Bird, Berlin ; Reuben Chapin, Somers ; John Chester, Wethersfield ; Noah Coe, Durham ; Jonathan Cone, Colchester ; John Clark, Washington ; Chester Colton, Hartford ; Mills Day, Washington ; John G. Dorrance, Brooklyn ; Henry Frost, New-Haven ; Asahel Gaylord, Norfolk ; Austin Hazen, Vermont ; Gurdon Hall, Granville ; Joseph Hovey, East-Haddam ; Nathaniel G. Huntington, Hartford ; Bela Kellogg, New-Haven ; Francis King, Vernon ; Gilbert R. Livingston, Redhook ; John Marsh, jun. Wethersfield ; Nathan Perkins, jun. Hartford ; Henry Sherman, New-Haven ; James W. Tucker, Danbury ; Timothy Tuttle, Durham ; Hezekiah G. Ufford, Stratford ; Comfort Williams, Wethersfield ; Timothy Williams, Woodstock.

Proceeded to an enquiry respecting the state of Religion.

In the forenoon a sermon was preached by the Rev. Dr. Spring, of Newburyport, from 1 Thess. iv. 17, 18.

In the afternoon a sermon was preached by the Rev. James Inglis, of Baltimore, from Psalm lxii. 11.

In the evening a sermon was preached by the Rev. John H. Church, of New-Hampshire, from Rom. ix. 16.

#### THURSDAY, June 21.

Messrs. King, Vaill, and Williams, were appointed a Committee to report on the enquiry of Windham Original Association.

The remonstrance of the Eastern Association of New-Haven County was considered. Whereupon,

*Voted*, That the vote passed by the General Association, in June, 1808, constituting the Register a member *ex officio*, be, and it is hereby rescinded.

The Rev. Abel Flint was chosen Treasurer, and the Rev. Andrew Yates, Auditor of the General Association, for the year ensuing.

Whereas it is found convenient that the Register of the General Association be a member of this body ; and whereas each Association may appoint one or more Delegates,

*Voted*, That this body will consider it as regular that the particular Association of which the Register is a member, appoint the Register as an additional Delegate to this body, if they shall see cause.

The following persons were elected Trustees of the Missionary Society of Connecticut, for one year from the first Wednesday of August next, *viz.* His Excellency John Treadwell, the Hon.



Asher Miller, the Hon. Aaron Austin, the Hon. Jonathan Brace, Enoch Perkins, Esq. David Hale, Esq. the Rev. Messrs. Nathan Perkins, D. D. Samuel Nott, Calvin Chapin, Samuel J. Mills, Moses C. Welch, and Andrew Yates.

Andrew Kingsbury, Esq. was chosen Treasurer, and the Rev. Abel Flint, Auditor of the Missionary Society of Connecticut, for one year from the first Wednesday of August next.

The Rev. Messrs. Benoni Upson, Walter King, and Ebenezer Porter, were chosen Delegates to the General Assembly of the Presbyterian Church in the United States, to convene at Philadelphia, on the third Tuesday of May, 1811; and the Rev. Messrs. David Smith, Israel Ward, and Amasa Jerome, were chosen substitutes.

The Rev. Samuel Merwin was chosen Delegate to the General Convention of Congregational and Presbyterian Ministers in the State of Vermont, to meet at Brookfield, on the first Tuesday of September next; and the Rev. Zebulon Ely was chosen substitute.

The Rev. Messrs. Moses C. Welch, and Nehemiah Prudden, were chosen Delegates to the General Association of Massachusetts proper, to convene in the year 1811; and the Rev. Messrs. Elijah Waterman, and Erastus Ripley, were chosen substitutes.

The Rev. Messrs. John Elliott, and Joseph Vaill, were chosen Delegates to the General Association of New-Hampshire, to convene the third Wednesday of September next; and the Rev. Messrs. William Lyman, D. D. and Frederick W. Hotchkiss, were chosen substitutes.

The Rev. Amos Bassett was appointed to preach the *Concio ad Clerum*, at New-Haven, on the evening of next Commencement.

The Committee appointed to consider and report on the question proposed by the Original Association of Windham County, at the last session of this body, "Whether any person who joins the Eastern Association of that County, after one year from their formation, can be regularly admitted as a member of the General Association," made a report, which was accepted as follows:

"Having duly searched into the grounds of separation of said Eastern Association, and attended to the documents submitted to them, to throw light on the subject, the Committee are of the opinion, that such persons as join said Association, after one year from their formation, cannot be admitted as members of the General Association, for the following reasons, *viz.*

"1. It was mutually agreed upon, by both parties, for the sake of peace, that the said Eastern Association should receive no members belonging to the limits of the Original Association, after one year."

"2. Although the General Association has admitted said Eastern Association as a regular Association, and received their Delegates as from other Associations, still it is the opinion of the Committee, that strictly speaking, said Delegates are to be considered only as a double representation of the Association of

Windham County. The Committee find no Constitution for permitting any Association to divide as aforesaid, and of course whatever privileges said Eastern Association may have enjoyed, must be considered as the fruits of a spirit of peace and indulgence, both in the Original Association of Windham County, and the General Association."

After the above report of the Committee was accepted and approved, a paper was presented by Dr. Lee, of which the following is a copy :

" At a meeting of the Eastern Association of the County of Windham, at the house of the Rev. Dr. Whitney, May 15, 1810.

" Agreed and ordered, *nem. con.* that should this Association be, by the General Association, denied equal rights with the other Associations in the State, our members to the next General Association signify to that body, that we consider the denial a dissolution of all connection between us and them ; that in future, till put on an equal footing with the other Associations, we shall neither send members to attend their sessions, nor receive any communications from them. The above a true copy of record, Test, ANDREW LEE, Scribe of said Association."

The Question, Will this General Association express their opinion concerning the expediency of settling ministers for a limited time ? was laid over to the next session of this body.

The Rev. Abel Flint was appointed to publish extracts from the Minutes of the General Association, at their present session, and to distribute them among the Associations of this State, and the several Ecclesiastical bodies, out of the State, who send Delegates to this body.

*Voted*, That the next meeting of the General Association be at Farmington, at the house of the Rev. Noah Porter, on the third Tuesday of June, 1811, at 11 o'clock, A. M.

The following report of the Committee appointed to prepare an account of the state of religion in the Churches under the superintendence, and in connection with the General Association, was read and approved :

" The General Association have attended, with mingled emotions of anxiety, gratitude, and joy, to the accounts given by the several members, respecting the state of religion in the Churches. Their anxiety springs, not from the prevalence of any particular error, or the progress of vice in any unusual degree, but merely from the consideration, that while a gracious God is so signally interposing by his blessing, on his own appointed means, to save perishing sinners, so many remain unmoved and impenitent. But while this body lament over the blindness and unconcern of those, who disregard the tender of life made through the Redeemer, they find abundant cause of thanksgiving to the great head of the Church ; in the order and peace of our Churches ; in the union of sentiment on religious doctrines, prevailing both among the ministers and Churches of our communion ; in the general in-

creasing attention to the means of grace ; and especially in the outpouring of the divine Spirit, in copious effusions, in many parts of the vineyard."

" Since the last session of this body, it has pleased the king of Zion to display, in several places, his mighty power and glorious grace, in calling dead sinners to life, and bringing them to a saving knowledge of himself. The ingathering to the fold of the divine Shepherd has been such, as to demonstrate his tender care of the flock, his faithfulness in extending the arm of saving love to those given him in the covenant of redemption ; to fill with lively joy the friends of Zion ; and to animate them in the duties of their high vocation."

" We are happy to observe that a spirit of grace and supplication appears still to rest, in an unusual degree, on many of our Churches, and that peculiar attention is paid to the religious instruction of children and youth ; and we earnestly hope that the means of obtaining divine blessings will more and more engage the attention and warm the hearts of the people of God. We notice with pleasure the increasing resources and efforts of the Bible Society : and are enabled to state that the Narrative of the Trustees of the Missionary Society presents a favorable view of the extent and fidelity of missionary services, and the blessing of God as resting upon them."

" With respect to the Churches in our connection, it will rejoice the hearts of the friends of the Redeemer to know, that in various large sections of our sister states, the Holy Spirit is diffused in a manner before unknown. Great accessions have been made to the Churches, and God appears to be lifting up a standard against such errors as dishonor the grace and the Son of God. The blessed Saviour is evidently granting his smiles upon his own cause, in the provision making for the education of those, who are to fill the places of the present watchmen on the walls of Jerusalem, when they are laid in the dust ; and by the dews of Heaven descending from time to time, on the schools of the prophets. Bible and religious Tract Societies have increased in number, and Christians seem to feel the importance of exertion in the cause of their divine Lord and Master."

" Let the protection and prosperity of Zion be ascribed to the living God ; let saints put unshaken confidence in him who hath graciously said, *Fear not, little flock, for it is your Father's good pleasure to give you the kingdom* ; and let them unite in their prayers, that the work of grace may be triumphantly carried on, through our land, and the knowledg and love of the Saviour spread through the world."

After a prayer by the Rev. Mr. Griswold, adjourned *sine die*.

SAMUEL MERWIN, }  
HEMAN HUMPHREY, } Scribes.

\* The number of persons received into the Churches, in connection with the General Association, in this State, during the last year, amounts to about 1600.



*General Observations upon the last chapters of Ezekiel.*

THE last chapters of Ezekiel, beginning with the fortieth, have justly been considered as obscure and difficult of apprehension. Without attempting a particular explanation of them, it is now proposed to exhibit their immediate object and design. As an introduction to the hypothesis now to be submitted to consideration, the observation will be proper, that the prophets generally began their predictions with the events of their own times, and as they progressed, introduced those which were more remote, and concluded with predictions relating to the kingdom of Christ in the last age of the world. This is the plan of the prophecies of Isaiah, Daniel, Hosea, and most of the other prophets. This is supposed to be the plan of Ezekiel, and the subject of the last chapters. The subjects of these chapters may be considered as the conclusion of a prophetic series which began with the thirty-sixth. Also, thou son of man, prophesy to the mountains of Israel, and say, Ye mountains of Israel, hear the word of the Lord. Thus saith the Lord, Because the enemy hath said against you, Aha, even the ancient high places are ours in possession: Therefore, prophesy and say, Thus saith the Lord God, Because they have made you desolate, and swallowed you up on every side, that ye might be a possession to the residue of the heathen, and ye are taken up in the lips of talkers, and are an infamy of the people. By the prophet,

God now addressed the mountains and hills—the desolate wastes. the cities which had been forsaken and become a prey to the residue of the heathen, and protested, v. 5, that in the fire of his jealousy he had spoken against those who had appointed his land to their possession in the joy of their hearts, and v. 6, assured the mountains and hills, the Israelites, that because they had borne the shame of the heathen, so v. 7, the heathen should bear their own shame—and graciously promised, that they should be settled after *their old estates*, that they should multiply and prosper, and that he would do better to them than *at their beginnings*. From v. 16—20, the cause of their dispersion and suffering is suggested. When they dwelt in their own land, they polluted it with idolatry and blood, and God poured out his fury upon them for it. For their dispersion the heathen profaned his name, and he was despised of them, as unable to protect and bless his people. Though, therefore, his judgments had been just, and he might righteously persist in their rejection, yet, v. 21—24, his pity, his respect for his great name, would cause it to be sanctified by the heathen, by restoring them to their own land. When he had brought them back, v. 27, he would sprinkle clean water upon them, and purify them from idolatry and all their abominations, give them a new heart, they should be penitent and humble, should dwell in the land which he had given to their fathers—he would multiply and exceedingly bless them in it, so



that every one who passed by should say, This land which was desolate is become like the garden of Eden ; and the waste, and desolate, and ruined cities, are fenced and inhabited. Then the heathen should know that the Lord had spoken it and had done it.

To illustrate and impress these subjects, the prophet, chap. 37. was carried in the spirit and set down in a valley full of dry bones. He was then directed to prophesy and say, O ye dry bones, hear the word of the Lord. As he prophesied, there was a noise and a shaking among them, and the bones came together, bone to his bone, and lo, sinews and the flesh came upon them, and the skin covered them, but there was no breath in them. The prophet was then directed to prophesy to the wind, and say, Come from the four winds, O breath, and breathe upon these slain, that they may live. As he prophesied, the breath came into them, and they lived and stood up an exceeding great army. These dry bones were a glowing type of the dispersed and abject state of the whole house of Israel. They said, Our bones are dried up, and our hope is lost. The type exhibited, the application was made. The prophet was directed to assure the Israelites in the name of the Lord, that he would open their graves, collect them from their dispersions, and return them to their own land ; and when this should be effected, they should know that he had spoken it.

The prophet was then commanded, v. 15, to take two sticks, and write upon one stick,

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for the house of Judah and the children of Israel his companions ; and on the other, for Joseph, the stick of Ephraim and the whole house of Israel his companions, and join them one to another, that there might be one stick in his hand, and directed, when the children of his people should enquire the meaning of this, to reply, Thus saith the Lord God, Behold I will take the stick of Joseph which is the hand of Ephraim and the tribes of Israel, his fellows, and will put them with the stick of Judah, and make them one stick, and they shall be one in mine hand. This metaphorically imported, that the two kingdoms of Judah and Israel should be united and constitute one kingdom, and the promises were renewed, that they should be returned to their own land, that they should be an holy people, be greatly multiplied and blessed, have one prince, David, the Messiah, that God's sanctuary should be in the midst of them, that he would make an everlasting covenant with them, and be their God, and they should be his people.

The prophet was then directed, chap. 38, to set his face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him and say, Thus saith the Lord, I am against thee, O Gog, and will bring thee back, and put hooks in thy jaws, and will bring thee forth and all thine army, horses and horsemen, all of them a great company—Persia, Ethiopia, (perhaps Arabia) and Lybia—Gomer and all his bands, the house of Togarmah of the north quarters and all his

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bands, and many people with thee.\* Gog, with his confed-

\* Mr. Faber, in his dissertation upon the restoration of the Jews, by an elaborate exertion, would prove, that the Gog and Magog of Ezekiel, are the same with the Gog and Magog of the apostle John, Rev. xx. 8. Without attempting a confutation of his argument, some reasons shall be proposed to prove, that they are not the same powers, and do not exist at the same period. Very briefly.

1. The Gog and Magog of the apostle are introduced after the millennial prosperity of the Church, and immediately antecedent to the end of the world and the general judgment. But the Gog and Magog of the prophet, are introduced in a series of events, many of which would be effected after their destruction, and required a term of time incompatible with the sudden appearance of Christ to judgment.

2. The Gog and Magog of the prophet came upon the mountains of Israel, the Jews in an unconverted state, chap. xxxix. v. 7, 21, consequently before the millennium—but those of the apostle, against the camp of the saints, after it.

3. The Jews in Ezekiel are represented as brought back from the sword, as having recently returned to their ancient cities—but this, properly, was not predicable of them at the end of the millennium, when they would have peaceably inhabited them a thousand years.

4. The Gog and Magog of Ezekiel came upon the mountains of Israel, the unwall'd towns and villages, which had been always waste, or desolate for a long time—but this would not have been affirmed of them after the millennium.

5. Gog and Magog came upon unwall'd towns and villages—but God promised the Jews, chap. xxxvi. 35, that their cities should be fenced. This promise, consequently, will be fulfilled after the invasion of Gog, in their millennial prosperity.

6. Their objects are different.—The Gog and Magog of the prophet go to take a spoil and enrich them-

erates, being introduced, his design is exhibited. An evil thought should come into his mind, he would say, I will go up to the land that is brought back from the sword—against the mountains of Israel, which dwell safely in unwall'd towns and villages, and take a spoil and a prey. The object of the enterprize is obvious. The Israelites now returned, and dwelling securely in their own land, and rich in silver, and gold, and cattle, and goods, would become an easy prey, and supply abundance of wealth. To possess this, Gog, with his allies, would collect a vast army, and cover the land like a cloud. This would fill the Israelites with great consternation and terror—and then, saith God, my fury shall come up in my face, and I will call for a sword against him—and will set every man's sword against his brother, and will plead against him with pestilence, and blood, and will rain

selves with silver and gold, and goods and cattle—but those of the apostle, in compassing the beloved city, are actuated by the spirit of hostility against Christ and his people.

7. The direction given to the prophet, v. 17, speak to every feathered fowl, and every beast of the field, Assemble yourselves and come to my sacrifice—even a great sacrifice upon the mountains of Israel—Ye shall eat the flesh of kings and drink the blood of princes—in its connexions, is so similar to the vision of the apostle, Rev. xix. 17, when he heard an angel, standing in the sun, call to the fowls, Come to the supper of the great God, that ye may eat the flesh of kings and captains, that we are almost compelled to consider them as relating to the same event, and before the millennium.

upon him and his bands—an overflowing rain and great hail stones, fire and brimstone. The effect of this terrible judgment upon Gog, to the Israelites would be very happy. God would set his glory among them, and they should know that he was the Lord their God from that day and forward. The chapter concludes with a repetition of the assurance, that they should be abundantly blessed, and God would hide his face from them no more.

In this connexion the last chapters are introduced. Without proposing a minute explanation of them, it shall be submitted to consideration, whether it be not the design of them to exhibit,

1. The state of the Jews after their restoration and peaceable settlement in their own land.

God promised most mercifully to respect them in their dispersions, gather them out of the nations, settle them after their old estates, do better by them than at their beginnings; to unite the two kingdoms under one prince, David, the Messiah, establish his covenant with them, and be their God—and having conducted them through wonderful scenes, brought to their own land, first terrified them with the approach of Gog, and then miraculously delivered them from his depredations, may it not be considered as the immediate design of the succeeding chapters, to describe their civil and religious state after their return to the land of their fathers. This to be intelligible to them must necessarily have been according to their habitual ideas and customs. If

he had described their state in evangelical terms, he would have been to them as a barbarian, and his subject incomprehensible. To accommodate himself to their capacities, therefore, he adopted their usual terms and peculiar dialect. By the similitude of a city, temple, priests, and sacrifices, he described a pure evangelical worship and ecclesiastical state.—Under their prince, tribes and the division of their land, their civil regulations; and by both, unitedly, their order, peace, and happy condition, after their conversion to Christ, in the land of their fathers.

2. As the prophets frequently introduce the Christian church under the appellation of Jacob, and describe evangelical privileges by blessings bestowed on the seed of Israel, may we not consider these chapters in connection with the Jews, as describing the order, prosperity and happiness of the Christian church, in its millennial state. The direction, providing for the stranger, chap. xlvii. 23. may include all Gentile believers, and be of equal import with Ephes. iii. 6. That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise by the gospel.

3. As describing the state of the church perfected in heaven. That the state described in these chapters will be completed and terminate in heaven, is evident from the similarity of the cities described by the prophet Ezekiel and the apostle John, and their concomitants. The prophet's city, chap. xlviii. 30. as the new Jerusalem, Rev. 21. had twelve gates, three on each side of it



From under the threshold of the house, or temple, in Ezekiel's city, chap. 47. issued water which became a river which no man could pass over.—and the apostle's river, Rev. xxii. proceeded from the throne of God and the Lamb. Each had the same salutary effect. Every thing which moved where the prophet's river came, lived—and the apostle's was the river of the water of life.—By the side of each river grew a tree of the same quality. The prophet's tree brought forth his fruit according to his months, and the apostle's bare twelve manner of fruits, and yielded his fruit every month. The fruit of each tree was for meat. The leaves of Ezekiel's were for medicine, and of the apostle's were for the healing of the nations. With the prophet, there were miery places and marshes which could not be healed; and with the apostle, the fearful and unbelieving, and he that was unholy should be unholy still. The apostle's was the heavenly Jerusalem, the city of the living God, and the name of the prophet's, **THE LORD IS THERE**—Ultimately then, these chapters describe that blessed state where God will be the God of his people, and wipe away all tears from their eyes.

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*ELIAKIM a type of CHRIST.*

WE have a particular prophecy, Isa. xxii. 15—19, concerning Shebna, treasurer to king Hezekiah, who is represented as having been faithless in his office, and employed it for his own interest and aggrandize-

ment, for which he was devoted to a grievous captivity, and an ignominious death.—We then have a prophecy concerning Eliakim, v. 20—24, which imports, that he should be invested with the office of Shebna, be entrusted with the key of David, open and none should shut, and shut and none should open, or direct and control all the affairs of the state,—that he should execute his office with wisdom and fidelity, be a father to the inhabitants of Jerusalem and the house of Judah, and that for this they should hang upon him all the glory of his father's house.—As we find this declaration concerning Eliakim adopted by Christ and applied to himself, Rev. iii. 7. we are induced to consider Eliakim as a type of Christ, and may not the typical representation consist in the following instances.

1. In the succession of Eliakim who was wise and faithful, to the office of Shebna who had been perfidious, have we not Christ succeeding Adam, who had been faithless to his God, and ruined his race.

2. In Eliakim, opening and shutting, as minister of state, may we not typically see Christ as God's minister, opening, or revealing his eternal counsels, especially of wisdom and grace—directing and controlling all the grand concerns of his kingdom,—opening heaven to all the believing and holy, and excluding the unbelieving and impure.

3. In the wisdom and integrity with which Eliakim executed his office, and the happy effects of them to Hezekiah and the kingdom of Judah, we have



an instructive type of the consummate wisdom, and unimpeachable fidelity with which Christ executed his office, to the honor of his father, the interest of his kingdom, and the eternal benefit and felicity of his people.

4. In the respect and gratitude expressed to Eliakim, hanging upon him all the honor of his father's house, for his important and faithful service, have we not a glowing type of the honor which will be conferred upon Christ for his most essential service to God and his people, when the father will glorify him with his own glory, and all the redeemed confer upon him the honor of their salvation, ascribing dominion, blessing and praise to him who has loved them and washed them from their sins in his blood!



#### ZERUBBABEL a type of CHRIST.

KING Nebuchadnezzar with his army besieged and reduced Jerusalem, destroyed the temple, captivated the Jews, and carried them to Babylon, in which they continued seventy years. At the expiration of that term, under Zerubbabel their prince, they returned to Judea, rebuilt the temple, and restored the worship of God, embarrassed by obstinate opposition. In Zerubbabel we have an illustrious type of Christ.

1. In his name.

Zerubbabel signifies a stranger in Babylon. In Zerubbabel, originating from Canaan, an exile and a stranger in Babylon, what an impressive type of the

son of man, of Christ from heaven, a stranger and sojourner in the Babel, in all the confusion and wickedness of this evil world!—But as the captivity of the Jews in Babylon, was typical of the affliction and persecution of the church by Anti-Christ, may we not,

2. In Zerubbabel, conducting the Jews from Babylon to Judea, typically see Christ relieving the church from antichristian oppression and persecution, and restoring it to its pristine order, beauty and prosperity.

3. In Zerubbabel, rearing the temple through perplexing embarrassments, do we not see Christ figuratively, through violent opposition, increasing the church, and conducting it to perfection.

4. In Zerubbabel, bringing forth the head stone of the temple, and the multitude shouting, *Grace, grace*, unto it, have we not a glowing type of Christ consummating the church, and heaven resounding with acclamations of praise to the infinite grace so marvellously exhibited, and wonderfully displayed in the glorious structure.



#### EXTRACTED.

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#### *Antinomians.*

**A**NTINOMIANS, those who maintain that the law is of no use or obligation under the gospel dispensation, or who hold doctrines that clearly supersede the necessity of good works. The Antinomians took their origin from John Agricola, about the year 1538, who

taught that the law is no way necessary under the gospel ; that good works do not promote our salvation, nor ill ones hinder it ; that repentance is not to be preached from the decalogue, but only from the gospel. This sect sprung up in England during the protectorate of Cromwell, and extended their system of libertinism much farther than Agricola did. Some of them, it is said, maintained, that if they should commit any kind of sin, it would do them no hurt, nor in the least affect their eternal state ; and that it is one of the distinguishing characters of the elect, that they cannot do any thing displeasing to God. It is necessary, however, to observe here, and candor obliges us to confess, that there have been others, who have been styled Antinomians, who cannot, strictly speaking, be ranked with these men : nevertheless, the unguarded expressions they have advanced, the bold positions they have laid down, and the double construction which might so easily be put upon many of their sentences, have led some to charge them with Antinomian principles. For instance ; when they have asserted justification to be eternal, without distinguishing between the secret determination of God in eternity, and the execution of it in time ; when they have spoken lightly of good works, or asserted that believers have nothing to do with the law of God, without fully explaining what they mean ; when they assert that God is not angry with his people for their sins, nor in any sense punishes them for them, without distin-

guishing between fatherly corrections and vindictive punishment ; these things, whatever be the private sentiments of those who advance them, have a tendency to injure the minds of many. It has been alleged, that the principal thing they have had in view, was, to counteract those legal doctrines which have so much abounded among the self-righteous ; but, granting this to be true, there is no occasion to run from one extreme to another. Had many of those writers proceeded with more caution, been less dogmatical, more explicit in the explanation of their sentiments, and possessed more candor towards those who differed from them, they would have been more serviceable to the cause of truth and religion.

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#### *Justification.*

**JUSTIFICATION**, a forensic term, and signifies the declaring or the pronouncing a person righteous according to law. It stands opposed to condemnation ; and this is the idea of the word whenever it is used in an evangelical sense, Rom. v. 18. Deut. xxv. 1. Prov. xvii. 15. Matt. xii. 37. It does not signify to make men holy, but the holding and declaring them so. It is defined by the assembly thus : " An act of God's free grace, in which he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us, and received by faith alone."

Justification, in a theological

sense, is either *legal* or *evangelical*. If any person could be found that had never broken the Divine law, he might be justified by it in a manner strictly legal. But in this way none of the human race can be justified, or stand acquitted before God. For all have sinned; there is none righteous; no, not one. Rom. iii. As sinners, they are under the sentence of death by his righteous law, and excluded from all hope and mercy. That justification, therefore, about which the scriptures principally treat, and which reaches the case of a sinner, is not by a personal, but an imputed righteousness; a righteousness without the law, Rom. iii. 21, provided by grace, and revealed in the gospel; for which reason, that obedience by which a sinner is justified, and his justification itself, are called *evangelical*. In this affair there is the most wonderful display of Divine justice and boundless grace. Of *Divine justice*, if we regard the meritorious cause and ground on which the Justifier proceeds in absolving the condemned sinner, and in pronouncing him righteous. Of *boundless grace*, if we consider the state and character of those persons to whom the blessing is granted. Justification may be farther distinguished as being either at the bar of God, and in the court of conscience; or in the sight of the world, and before our fellow-creatures. The former is by mere grace through faith; and the latter is by works.

To justify is evidently a divine prerogative. *It is God that justifieth*, Rom. viii. 33. That sovereign Being, against whom

we have so greatly offended, whose law we have broken by ten thousand acts of rebellion against him, has, in the way of his own appointment, the sole right of acquitting the guilty, and of pronouncing them righteous. He appoints the way, provides the means, and imputes the righteousness; and all in perfect agreement with the demands of his violated law, and the rights of his offended justice. But although this act is in some places of the infallible word more particularly appropriated personally to the Father, yet it is manifest that all the Three Persons are concerned in this grand affair, and each performs a distinct part in this particular, as also in the whole economy of salvation. The eternal Father is represented as appointing the way, and as giving his own Son to perform the conditions of our acceptance before him, Rom. viii. 32. The divine Son as engaged to sustain the curse, and make the atonement; to fulfil the terms, and provide the righteousness by which we are justified, Tit. ii. 14. And the Holy Spirit as revealing to sinners the perfection, suitableness, and freeness of the Saviour's work, enabling them to receive it as exhibited in the gospel of sovereign grace; and testifying to their consciences complete justification by it in the court of heaven, John xvi. 8, 14.

As to the *objects* of justification, the scripture says, they are *sinners*, and *ungodly*. For thus runs the Divine declaration: *To him that worketh is the reward of justification, and of eternal life as connected with*



it ; *not reckoned of grace, but of debt.* But to him *that worketh not, but believeth on Him that justifieth*—whom ? the righteous ? the holy ? the eminently pious ? Nay, verily. but the *ungodly* ; his *faith*, or that in which he believes, *is counted unto him for righteousness*, Rom. iv. 4, 5. Gal. ii. 17. Here, then, we learn, that the subjects of justification, considered in themselves, are not only destitute of a perfect righteousness, but have performed no good works at all. They are denominated and considered as the *ungodly*. when the blessing is bestowed upon them. Not that we are to understand that such remain *ungodly*. “All,” says Dr. Owen, “that are justified, were before *ungodly* ; but all that are justified, are, at the same instant, made *godly*.” That the mere sinner, however, is the subject of justification, appears from hence. The Spirit of God, speaking in the scripture, repeatedly declares that we are justified by grace. But grace stands in direct opposition to works. Whoever, therefore, is justified by grace, is considered as absolutely unworthy in that very instant when the blessing is vouchsafed to him, Rom. iii. 24. The person, therefore, that is justified, is accepted *without any cause* in himself. Hence it appears, that, if we regard the persons who are justified, and their state prior to the enjoyment of the immensely glorious privilege, Divine grace appears, and reigns in all its glory.

As to the *way and manner* in which sinners are justified, it may be observed that the Divine Being can acquit none

without a complete righteousness. Justification, as before observed, is evidently a forensic term, and the thing intended by it a judicial act. So that, were a person to be justified without a righteousness, the judgment would not be according to truth : it would be a false and unrighteous sentence. That righteousness by which we are justified must be equal to the demands of that law according to which the Sovereign Judge proceeds in our justification. Many persons talk of *conditions* of justification ; but the only condition is that of *perfect righteousness* : this the law requires, nor does the gospel substitute another. But where shall we find or how shall we obtain a justifying righteousness ? Shall we flee to the law for relief ? Shall we apply with diligence and zeal to the performance of duty, in order to attain the desired end ? The apostle positively affirms, that there is no acceptance with God *by the works of the law* ; and the reasons are evident. Our righteousness is imperfect, and consequently cannot justify. If justification were by the works of men, it could not be by grace : it would not be a righteousness without works.—There would be no need of the righteousness of Christ ; and, lastly, if justification were by the law, then boasting would be encouraged ; whereas God’s design, in the whole scheme of salvation, is to exclude it. Rom. iii. 27. Eph. ii. 8, 9. Nor is faith itself our righteousness, or that for the sake of which we are justified : for, though believers are said to be justified *by* faith, yet not *for* faith : faith,



can only be considered as the instrument, and not the cause. That faith is not our righteousness, is evident from the following considerations : No man's faith is perfect ; and, if it were, it would not be equal to the demands of the Divine law. It could not, therefore, without an error in judgment, be accounted a complete righteousness. But the judgment of God, as before proved, is according to truth, and according to the rights of his law. That obedience by which a sinner is justified is called the *righteousness of faith, righteousness by faith*, and is represented as revealed to faith ; consequently it cannot be faith itself. Faith, in the business of justification, stands opposed to all works ; *to him that worketh not, but believeth*. Now, if it were our justifying righteousness, to consider it in such a light would be highly improper. For in such a connexion it falls under the consideration of a *work* ; a condition, on the performance of which our acceptance with God is manifestly suspended. If faith itself be that on account of which we are accepted, then some believers are justified by a more, and some by a less perfect righteousness, in exact proportion to the strength or weakness of their faith. That which is the end of the law is our righteousness, which certainly is not faith, but the obedience of our exalted substitute, Rom. x. 4. Were faith itself our justifying righteousness, we might depend upon it before God, and rejoice in it. So that, according to this hypothesis, not Christ, but faith, is the capital

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thing ; the object to which we must look, which is absurd.— When the apostle says, “ faith was imputed to him for righteousness,” his main design was to prove that the eternal Sovereign justifies *freely*, without any cause in the creature.

Nor is man's obedience to the gospel as to a new and milder law the matter of his justification before God. It was a notion that some years ago obtained, that a relaxation of the law, and the severities of it, has been obtained by Christ ; and a new law, a remedial law, a law of milder terms, has been introduced by him, which is the gospel ; the terms of which are faith, repentance, and obedience ; and though these are imperfect, yet, being sincere, they are accepted of by God in the room of a perfect righteousness. But every part of this scheme is wrong, for the law is not relaxed, nor any of its severities abated ; there is no alteration made in it either with respect to its precepts or penalty : besides, the scheme is absurd, for it supposes that the law which a man is now under requires only an *imperfect* obedience : but an imperfect righteousness cannot answer its demands ; for every law requires perfect obedience to its own precepts and prohibitions.

Nor is a profession of religion, or sincerity, or good works, at all the ground of our acceptance with God, for all our righteousness is imperfect, and must therefore be entirely excluded. *By grace, saith the apostle ye are saved, not of works, lest any man should boast*, Eph. ii. 8, 9. Besides, the works of sanctification and

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justification are two distinct things : the one is a work of grace with men ; the other an act of grace for or towards men : the one is imperfect, the other complete ; the one carried on gradually, the other done at once.

If, then, we cannot possibly be justified by any of our own performances, nor by faith itself, nor even by the graces of the Holy Spirit, where then shall we find a righteousness by which we can be justified ? The scripture furnishes us with an answer—"By Jesus Christ all that believe are *justified* from all things from which they could not be justified by the law of Moses," Acts xiii. 38, 39. "He was delivered for our offences, and raised again for our *justification*," Rom. iv. 25. "Being *justified* by his blood, we shall be saved from wrath through him," Rom. v. 9. The spotless obedience, therefore, the bitter sufferings, and the accursed death of our heavenly Surety, constitute that very righteousness by which sinners are justified before God. That this righteousness is imputed to us, and that we are not justified by a personal righteousness, appears from the scripture with superior evidence. "By the obedience of one shall many be made righteous," Rom. v. 19. "He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him," 2 Cor. v. 21. "And be found in him, not having mine own righteousness which is of the law, but that which is through the faith of Christ : the righteousness which is of God by

faith," Phil. iii. 8. See also Jer. xxiii. 6. Dan. ix. 24. the whole of the ivth ch. Romans, and the ii. ch. of Galatians.

As to the *time* of justification, divines are not agreed. Some have distinguished it into decretive, virtual, and actual. 1. Decretive, is God's eternal purpose to justify sinners in time by Jesus Christ.—2. Virtual justification has a reference to the satisfaction made by Christ.—3. Actual, is when we are enabled to believe in Christ, and by faith are united to him. Others say it is *eternal*, because his purpose respecting it was from everlasting ; and that, as the Almighty viewed his people in Christ, they were, of consequence, justified in his sight. But it appears to me, that the principle on which the advocates for this doctrine have proceeded is wrong. They have confounded the design with the execution ; for if this distinction be not kept up, the utmost perplexity will follow the consideration of every subject which relates to the decrees of God ; nor shall we be able to form any clear ideas of his moral government whatever. To say, as one does, that the eternal will of God to justify men is the justification of them, is not to the purpose ; for, upon the same ground, we might as well say that the eternal will of God to convert and glorify his people is the real conversion and glorification of them. That it was eternally determined that there should be a people who should believe in Christ, and that his righteousness should be imputed to them, is not to be disputed ; but to say that these things

were really done from eternity (which we must say if we believe eternal justification,) this would be absurd. It is more consistent to believe, that God from eternity laid the plan of justification; that this plan was executed by the life and death of Christ; and that the blessing is only manifested, received, and enjoyed, when we are regenerated; so that no man can say, or has any reason to conclude, he is justified until he believes in Christ, Rom. v. 1.



*Memoir relative to the translations of the Sacred Scriptures; to the Baptist Missionary Society in England, dated Serampore, Aug. 14, 1807.*

(Continued from p. 234.)

16. THE Chinese. In no language has the care of providence over the translation of the divine Word more eminently appeared, perhaps, than in this. So effectual indeed has it been, that this version, which once appeared to present almost insuperable difficulties, is now bro't into a course, which in the exercise of diligent and patient application, seems to render it nearly as certain of accomplishment as any of the others. Mr. Lassar is steady and diligent, and through divine goodness we have been enabled to advance in translation to the middle of Luke. The lads who with Mr. Marshman have engaged in the study of the Chinese, have applied to it with constancy and diligence, and their proficiency has been such as could scarcely be expected from those more advanced in

years: so great indeed as to encourage the hope of the work being continued by the assistance of native Chinese, should any unforeseen circumstance deprive us of our present able teacher. The helps afforded in the work have been very great. Among these are to be reckoned a learned Chinese, with whom the lads can converse pretty freely in his own language, and a valuable collection of Chinese books to the amount of nearly 300 volumes; including among others, two editions of the work of Confucius; that is one of the simple text, and the other the text with the addition of a commentary. This work the lads are now reading and committing to memory, after the manner of the Chinese. But a more valuable acquisition is that of three different Chinese Dictionaries; viz. a small one in four volumes 12mo. said to be in most general use in China; another in fourteen volumes 12mo. and a third is the Imperial Dictionary in thirty-two volumes 12mo. compiled many years ago by command of the Emperor Konghi. This is the standard dictionary in China, and is said to include every Chinese character, both ancient and modern. When these dictionaries are completely accessible, a period by no means distant, it will in due time be in our power to examine the translation with a degree of accuracy, almost equal to that with which the English has been examined. Furnished with these invaluable helps, we are enabled to advance with a degree of pleasure, both in the acquisition of the language, and in the



translation. *Printing* in this language is very far from being impracticable with us ; nor is the expense likely to be very great, especially if, as we have reason to expect, we should be favored with a brother from England skilful at engraving in wood. The patterns of the letters can be given here with accuracy ; and through the cheapness of labor in Bengal, it is probable that the Chinese Scriptures may in process of time be printed to nearly as great advantage at Serampore as at Canton or Pekin.

17. Providence has also given us an opportunity of entering on another work of this nature. It has pleased the God of mercy to open a door for us into the *Burman* empire, and therewith to afford us an opportunity of translating his Word into the language of that extensive and populous country. A native of Rangoon has been obtained, who is acquainted with Hindoostanee as well as with his native tongue ; by whose assistance a translation of nearly the whole of Matthew has been effected, which our brethren, Chater and F. Cary, about to depart thither, will be able to take with them, and improve themselves in the knowledge of the language, even by correcting its defects.

We are also preparing a fount of Burman types : their written character, (for they have at present no printing among themselves,) is distinct and beautiful, and moderate in size. We have reason to hope therefore, that providence is opening a way for the introduction of the sacred Scriptures into that country in a

form intelligible to the inhabitants, and not enormous in its expense.

18. Thus, dear brethren, we have laid before you a plain and brief statement of the progress of these translations, in which divine providence has called us to engage. You will perceive that of the *twelve* here mentioned *six* are in the press, and the other six advanced as far as the third Gospel ; and that of those in the press, a second edition of the New Testament as well as three volumes of the Old, has been printed in one ; in two more the Gospels nearly completed, and in the other three, nearly the Gospel of Matthew ; that in the greater number of these translations, the work has been rendered easy by the affinity of the different languages ; and those of peculiar difficulty, such helps have been unexpectedly furnished by divine providence, as the work seemed to require.

19. On the whole, we are abundantly encouraged ; and through the increasing assistance with which God is favoring us in the study of these different languages, from brethren added to the mission, and the rising branches of the family, are ready to indulge the hope that under the divine blessing, this work will be carried forward, not merely to the completion of a first edition, but through successive ones, till the Word of God, in its pure and genuine form, pervade all the countries around us.

20. We lay this before our brethren in Christ, with peculiar pleasure and confidence ; because the experience we have



had in the work, has solidly convinced us that we are not entreating their support to an impracticable scheme, nor inviting them to adopt plans, which present the idea of expense undefined and unknown. On the contrary, we are happy to lay before them not only a faithful account of the monies received and expended in this work, but also a rough statement of the probable expense attending *its full completion*. It may not be improper, however, first to notice the article of Types.

21. It will be obvious to you, that in the present state of things in India, it was in many instances necessary to cast new founts of types in several of these languages. Happily for us, and India at large, *Wilkins* had led the way in this department; and by persevering industry, the value of which can scarcely be appreciated, under the greatest disadvantages with respect to materials and workmen, had brought the Bengalee to a high degree of perfection. Soon after our settling at Serampore, the providence of God brought to us the very artist, who had wrought with *Wilkins* in that work, and in a great measure imbibed his ideas. By his assistance we erected a letter foundry; and although he is now dead, he had so fully communicated his art to a number of others, that they carry forward the work of type casting, and even of cutting the matrices, with a degree of accuracy which would not disgrace European artists. These have cast for us two or three founts of Bengalee; and we are now employing them in casting a fount

on a construction which bids fair to diminish the expense of paper, and the size of the book, at least one fourth without affecting the legibility of the character. Of the Deva Nagree character we have also cast an entire new fount, which is esteemed the most beautiful of the kind in India. It consists of nearly 1000 different combinations of characters, so that the expense of cutting the patterns only, amounted to 1500 rupees, exclusive of metal and casting.

22. In the Orissa we have been compelled also to cast a new fount of types as none before existed in that character. The fount consists of about 300 separate combinations, and the whole expense of cutting and casting has amounted to at least a thousand rupees. The character, though distinct, is of a moderate size, and will comprise the whole New Testament in about 700 pages octavo, which is about a fourth less than the Bengalee. Although in the Mahratta country the Deva Nagree character is well known to men of education, yet a character is current among the men of business which is much smaller, and varies considerably in form from the Nagree, though the number and power of the letters nearly correspond. We have cast a fount in this character, in which we have begun to print the Mahratta New Testament, as well as a Mahratta dictionary. This character is moderate in size, distinct and beautiful. It will comprise the New Testament in perhaps a less number of pages than the Orissa. The expense of casting, &c. has been much the same.

23 We stand in need of three more founts ; one in the Burman, another in the Telinga and Kernata, and a third in the Seek's character. These, with the Chinese characters, will enable us to go through the work. An excellent and extensive fount of Persian we received from you, dear brethren, last year. The expense of these founts of types we have not thrown on the fund for Translation ; as we sometimes use them for other purposes, we could not feel ourselves justified in charging this expense to a fund which, as it is subscribed solely for the sake of Translations, common probity requires, should be sacred to that work alone.

(To be continued.)

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FROM THE SCOT'S MONITOR, FOR  
JANUARY, 1810.

.....  
**OTAHEITE.**

WE are extremely concerned to state, That from letters received by the Directors from Huaheine, an island in the South Sea, and from Sydney, New South Wales, it appears, that in consequence of a very serious war, which had broken out in Otaheite, the greater part of the Missionaries for their safety, had thought it necessary to retire to a neighboring island, about 16 leagues distant, where they were received in a friendly manner ; some of them having visited that island before. Four brethren, however, continued at Otaheite ; but were expected to follow them.

The Letter from the Missionaries is very short ; being writ-

ten immediately on their arrival at Huaheine, in the midst of their hurry in landing their goods, and the vessel being on the point of departure.

*Extract of a Letter from the Society of Missionaries to the Directors.*

HUAHEINE, NOV. 12, 1808.

'Honored Fathers and Brethren,

— 'You will, perhaps, at first sight be ready to inquire into the cause of this being dated from Huaheine. We are sorry that time and circumstances will now allow us to enter into particulars.

'The cause of our removal is a serious war in Taheite ; and that, such as will, in all probability, end in the dissolution of Pomarre's government, and the total overthrow of his authority.

'We arrived here yesterday, and are just now getting our things on shore ; and the vessel is ready to sail. We hope soon to find an opportunity to relate minutely the circumstances which led to our removal to this island. Four single brethren, viz Hayward, Scott, Nott, and Wilson, are still at Taheite ; but may soon, probably, join us here.

'The chiefs of this island received us kindly. Should we meet with encouragement, and some more Missionaries come to join us, we may, perhaps, attempt a Mission at Ulitea, under the protection of Tapoa.

'Praying that the Lord may over-rule this unexpected event, and to us painful dispensation, for the further good of the Missionary cause, we remain, &c.

'JOHN DAVIES,  
'For the Society of Missionaries.'

This event, discouraging as it may at first sight appear, may eventually prove, as the Missionaries themselves intimate, the means of more extensive advantage to the South Sea Mission. Providence has now separated the Missionaries ; and, as it was in the beginning, when the brethren, scattered by the persecution at Jerusalem, went to various other places, preaching the word—so, we hope, these brethren, having long labored among the Taheiteans with little apparent success, may now find a people prepared of the Lord, in some of the adjacent islands, more ready to receive the word of life and salvation.

When the war broke out, the brig *Perseverance*, from Sydney, in New South Wales, was in the bay of Matavai : she was detained 48 hours by the earnest request of the Missionaries, and took them with their property, on board. They left Otaheite about noon, November 10 ; and anchored in the harbor of Huaheine, about noon the next day.

A letter from the Missionaries, dated that day, to Mr. Campbell, of Sydney, one of the owners of the brig *Perseverance*, has the following passage :—

“ You will observe that this is dated from Huaheine ; a dangerous rebellion having taken place in Taheite, we were under the necessity of availing ourselves of the assistance of the *Perseverance*, to remove most of us to this place. The detention of the vessel for 48 hours, and our passage hither, you will learn from Mr. Keirumgurrd’s, (the captain,) papers. The charges, &c. we leave to the

owners of the vessel, who will have to judge of all the circumstances ; and, we doubt not, will be actuated by motives of justice, humanity, and honor.”

By another letter from Mr. Campbell, dated Sydney, New South Wales, March 4, 1809, we find, that the owners had the goodness to decline making any charge for their passage : but he adds, ‘ I am extremely concerned for the loss of the *Paarmatta*, that sailed from this port about a twelve-month ago ; by which conveyance supplies were sent to the Missionaries, which amounted to 165*l.* as stated in my last and present account.’

The Missionaries, however, received some few necessaries from the brig *Perseverance*, with a caboose for cooking their food. Further particulars may be expected by the first opportunity ; and we cannot but indulge a hope, that, under the direction of infinite wisdom and goodness, all the ‘ things which have happened, have fallen out for the furtherance of the gospel in the southern islands.’

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*Dying Experience.*

NOTHING can exceed the holy joy and triumphant language of the great apostle Paul in the view of death and an eternal world. “ I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. I am ready not to be bound only, but also to die at Jerusalem, for the name of the Lord Jesus. I am now ready to be offered, and the time



of my departure is at hand. I have fought a good fight. I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them that love his appearing." 2 Tim. i. 12. Acts xxi. 13. 2 Tim. iv. 6, 7. 8.—Happy apostle! how little terrific must death have been in thy view, and how unimportant the passing scenes of this world, when compared with the glorious objects of that to come!

Behold a Peter! "I think it meet, as long as I am in this tabernacle, to stir you up, by putting you in remembrance. Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me." 2 Pet. i. 14, 15.—Death appeared no more to him than putting off his raiment, and laying down to rest. He knew he had not followed a cunningly devised fable; but that after death there was an inheritance incorruptible, undefiled, and that fadeth not away, to be enjoyed by him, and all that love the Lord Jesus Christ in sincerity.

Such was the hope, such the prospect, of these illustrious characters. And to them what a long list might be added of

primitive Christians, of martyrs, of noble confessors, who died in the faith; who indeed considered themselves as strangers and pilgrims here; who desired, and at last enjoyed a better country! [Buck's Mis.]

## INSTALLATION.

ON Wednesday, the 30th of May, 1810, the Rev. LYMAN BEECHER was installed over the first church and society in Litchfield. The Rev. Joshua Williams, made the introductory prayer; the Rev. Timothy Dwight, D. D. preached an appropriate, evangelical and impressive sermon, from Gal. i. 8, 9; the Rev. Azel Backus, made the consecrating prayer; the Rev. Judah Champion, gave the charge; the Rev. Ebenezer Porter, gave the right hand of fellowship; and the Rev. Abraham Fowler, made the concluding prayer. The scene was solemn, affecting and joyful. The resettlement of the gospel ministry in this important part of the vineyard, is an event, highly interesting to the friends of Zion; and the remarkable unanimity of the people, leads us to hope, that it will be followed with the most happy consequences.

### *Donations to the Missionary Society of Connecticut.*

1810.				
May 9.	Received of John Foot, Cheshire,	-	-	\$ 4 00
14.	A Female Friend of Missions,	-	-	5 00
June 14.	Rev. Abraham Scott, collected in new settlements,	-	-	6 00
	Rev. Nathan B. Darrow, do.	do.	-	1 00
22.	Rev. Joseph Avery, do.	do.	-	5 00
				<hr/>
				\$ 21 —